THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will the Father honour" (JOHN 12: 26).

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CREDIBILITY OF THE WITNESSES.

J. M. SJODAHL.

THE Book of Mormon bears the signature of eleven witnesses, who testify solemnly to the miraculous origin of the volume.

Three, Oliver Cowdery, David Whitmer, and Martin Harris, affirm that they *saw* the plates, because an angel came down from heaven and laid the volume before them and showed them the engravings; they also affirm that they *heard* a voice say that the translation was made "by the gift and power of God;" and that they were commanded, by the Lord, to "bear record of it."*

Three facts are set forth here: (1) The witnesses saw the angel, the plates, and the engraved characters; (2) they heard a voice declaring that the translation was divinely inspired; and (3) they were commanded to testify of what they had seen and heard.

Eight witnesses, Christian, Jacob, Peter, and John Whitmer, Hiram Page, Joseph Smith, Sr., and Hyrum and Samuel Smith, testify that Joseph showed them the plates, and that they handled them and examined the engravings.†

Too much importance can not be attached to these testimonies. St. Paul, speaking of the resurrection of our Lord, which miracle was denied by many and ridiculed by some at that time, gave utterance, with tremendous earnestness, to these thoughts: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are also found false witnesses of God"

*This important event transpired one day in the latter part of June. 1829, while the translation was being made in the home of David Whitmer.

†This happened a day, or perhaps two days, after the three witnesses had seen the plates.

(I. Cor. 15: 14, 15). In the same spirit we may say, with the miracle of Cumorah in view: If there were no Book-of-Mormon plates, our preaching would be vain, our faith would be vain, and the witnesses would be false witnesses. Hence an inquiry into the authenticity of the Book of Mormon naturally begins with a consideration of the character of the witnesses and the nature of their testimony.

Oliver Cowdery, like Joseph Smith, was a native of Vermont. He was born January 7, 1805, the same year as the Prophet, but the two had not met before the 5th of April, 1829, when Cowdery visited him at his home near Harmony, Pa. Shortly before that time the young Oliver had taught school at Manchester, New York, and while thus engaged, he had become acquainted with the Smith family and had heard of the golden plates. Being deeply impressed by the story as related to him, he made it a subject of private prayer, and then he decided to visit the Prophet and investigate the matter for himself. Two days after his first interview with the Prophet, he became his private scribe.

As a member of the Church, Oliver Cowdery, later, held important positions. He preached the first sermon to the world; he was one of the first missionaries to the Lamanites; he was an editor and publisher; he was a member of the High Council at Kirtland, and served in that body, first as a clerk, and then as its president, and when the Prophet Joseph left, with Zion's Camp, for Missouri, he and Sidney Rigdon were given charge of the affairs of the Church, in the absence of the Prophet himself. In 1835 he assisted in the selection of twelve men for the Apostleship, and was one of those who officiated in setting them apart for that high and holy calling. He was one of the trustees of the school in Kirtland, and with others he studied Hebrew and other languages. In 1837 he was assistant counselor to the First Presidency. After 1838, when he had lost his membership in the Church, he practiced law in Michigan, and was quite successful in that profession. Oliver Cowdery returned to the Church in 1848. He passed away in the Whitmer home in Richmond, Mo., not having been able to join the Saints in Utah, as was his intention. In 1878, David Whitmer related the story of the death of Oliver Cowdery, to Elders Orson Pratt and Joseph F. Smith. He said in part:

"Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now, I lay me down for the last time; I am going to my Savior'; and he died immediately, with a smile on his face."—*Millennial Star* Vol. 40, p. 774.

David Whitmer was born January 7, 1805, the same year as the Prophet and Oliver. His father was one of the sturdy veterans of the revolutionary war and a faithful member of the Presbyterian church.

In 1828 David, on a business trip to Palmyra, met Oliver Cowdery, and as the story of the finding of the golden plates was the common topic of conversation of the people in the little country villages at that time, he naturally heard of it. He, possibly, met some of the young men who claimed they had seen the plates in the hill.

Shortly after this, Oliver Cowdery came to Fayette, where the Whitmers lived, and paid them a visit. He was then on his way to Harmony, to see the Prophet, and David made him promise to advise him, as soon as he should find out whether the story was true or not. Oliver kept his promise, and, as has already been stated, the Prophet was invited to come to Fayette, and the translation of the plates was finished there, at the home of the Whitmers. David was baptized in 1829, and became one of the original members of the Church when it was organized, April 6, 1830.

As a Church member David Whitmer was entrusted with important positions. In 1838, however, he was expelled from the Church. The complaint preferred against him was that he had failed to keep the Word of Wisdom; that he had neglected his meetings and other religious duties and affiliated with "dissenters"; but especially that he had arrogated to himself the title of president of the Church of Christ.

Severed from the Church, David located at Richmond, Mo., where he lived until he passed away, January 25, 1888. That he was honored and respected by his friends and neighbors, as a citizen and Christian gentleman, is evident from a statement that appeared in the Richmond *Conservator*, March 25, 1881:

"We, the undersigned citizens of Richmond, Ray Co., Mo., where David Whitmer, Sr., has resided, since the year, A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity and of undoubted truth and veracity."

This public acknowledgment of the trustworthiness of one of the witnesses to the authenticity of the Book of Mormon was signed by twenty-one prominent citizens of Richmond. Among them were two judges, a bank president, an editor, lawyers, a postmaster, a doctor, and some business men. Such was his reputation in the city where he lived for half a century.

(TO BE CONTINUED.)

"THE deeper I go into the mysteries of nature, the more simple becomes my faith. Already it is as the faith of the Breton peasant, and I have every reason to believe that if I am able to penetrate yet deeper it will become as the faith of the Breton peasant's wife."—PASTEUR.

CHRIST THE KEYSTONE OF LIFE.

G. E. Darlaston.

"I came not to destroy but to fulfil" (Matt. 5: 17).

The criticism has been that Christ was a destroyer, that His teaching was full of destructive principles. It was felt that He was cutting across some of the established beliefs, and upsetting some of the religious ideas commonly held. This was not altogether untrue. It was one of those half-truths which play a great part in all controversies. But Jesus is eager to show that He is not a destroyer but a fulfiller. He replies that He is moving in a direct line with all that was good in the Jewish faith, that He was developing and deepening it. As these words were addressed to some objection that had been raised, we may legitimately use them in reference to a more or less tacit objection that people make to religion to-day. The common suspicion is that religion aims at depriving people of many natural and healthy interests and demands the sacrifice of legitimate desires and things held dear. Many of the young people suspect that if they gave themselves more fully to Christ He would claim something more than they could give, and ask something that would impoverish and impair their all-round life. He would take away their pleasures and cut down their instinctive interests. That is, they think of Christ as One who came to destroy. This is a very serious misunderstanding, but it has no support in the teaching and behavior of Jesus as these are recorded in the Gospels. Jesus laid no ascetic hand upon the great human interests of life. He did not despise work nor scorn play. His own life was filled with the joys we draw from society and nature. Over men's pursuits and ambitions, where to be sure we so often go wrong, He does not stand with cold restraint and repression, but ever as a Guide to what shall bring us to the deeper satisfactions. On every hand we may apply this word "not to destroy" life's interests, joys and pursuits, but to fulfil; not to break but to build; not to deplete but to complete, to perfect.

The place of religion in the natural life of man can be well illustrated by the figure of the keystone of an arch. The keystone is the last stone that is placed in the apex of the arch. While the arch is building it is supported by a frame-work of scaffolding. That, of course, is necessary, because as bricks and stones are built in a curve, they need support to hold them in their place. But when the curve of the masonry reaches completion, the last stone inserted at the top binds all the other stones together so firmly that the scaffolding can be taken away and the arch stands secure. It might be thought that the keystone is an added weight for the curved masonry to carry. It is and it is not. Once wedged in at the top it pushes the strain

down through the other stones to the pillars which support the arch, and the whole thing stands there complete and secure without any support outside itself. Now a human life is like an arch. A young man's life is like an arch in process of building. We know what is the scaffolding that supports us in that formative period. As the arch of life bends round and reaches the point of strain, we know how home, the love and expectation of friends help us and hold us. We admit that but for these we should go to pieces. But the time comes when these will be withdrawn. Only as we have that which will complete the arch can we hope to stand firm. If we may compare life to an arch, then religion is the keystone that holds it together, not as an extra weight imposed, but as the completing thing, distributing the strain and holding all together in one strong unity. In the word of Jesus: "I came not to destroy" the arch of life but to fulfil its possibility and bring it to perfection. Complete the illustration by thinking of some great cathedral you have visited. You walk up the aisle between those long columns that rise up and up above you and your eye traces their lines as they rise higher and higher. It is as though they would never stop. Then high up the lines curve, and at last they meet in that keystone without which they could not stand. That is a symbol of human life as it comes to its completion in God. Our great human aspirations, hopes and ideals that spring from their foundations in our nature and rise high beyond our reach, must meet and find their stability in Christ. If there is nothing in which they find their completion, no keystone as it were, they will never fulfil their promise; they will not stand.

Take some of those great human longings which go out beyond our reach. Take love. See how it springs out of the soil of human nature, rising higher and higher till it is lost to sight in the dream of perfect good. What is it that will bind friendship together, completing its beauty and securing its permanence? What but the love of God? How often we see love aspiring upwards and never reaching its satisfaction! How often we see the curve broken off where it reaches the first point of strain! We shall never have the perfect love we dream of, until the natural process finds its perfection in the supernatural, and friendship and marriage find their binding keystone in the love of God. Or take any of those ideals which are characteristic of youth,—ideals of character and the inner life, of honor and purity and goodness. How they soar upward like the piers of a great arch! But the time comes when the scaffold is removed. There is some shift in circumstance, some change in scene, a sorrow or a death. These ideals can not stand on the foundations from which they spring, they can not support their own weight. There is a law of gravitation in the spiritual world as in the material world, and what promised fair may remain only as a

ruin or as something incomplete. Or there are those hopes of what we shall make of life, what we shall do in the world, how we serve our fellows, what name we shall leave behind us. These ambitions spring up everywhere, but they often reach no further than the point when we are rebuffed and grow tired. Again the unfinished arch and the broken promise of life! Take education and all the labor of intellectual pursuits. What guarantee is there that we shall be better men and citizens for it all? Take the span of life itself as it reaches to sixty or seventy years and then is broken off. What is it if it has not reached through time into the eternal, where it is completed in God? In these aspirations we see the majesty and magnificence of human nature, but the question for all to ask is—will the arches spring over and be strong to support not only themselves but also the whole Temple of Life? To assure that we must set Christ as the keystone. In Him are all the permanent values—Love, Goodness, Purity and Truth, and from Him those values run their strength through the strains of the curve and secure the stability of the whole. "My God shall perfect that which concerneth me!" "Heaven shall make perfect our imperfect life." Jesus came not to destroy, how could that be being such an one as He!—but to fulfil.

It is sometimes said that religion makes less appeal to-day because ours is a practical and scientific age. The young man is keenly interested in conjuring his bit of the material world and naturally is not very interested in the spiritual world. You see this on a large scale in the new countries. Canada and Australia are not very far developed in matters of thought and literature and religion compared with old countries like India. It is because all their energies are at work in conquering the earth, in tilling the prairie, in mining the mountains. And in youth one of the first things that presents itself as interesting is the world of practical activities. He is keen on making things and doing something. His hobbies are photography, electricity. His ambition is to make his way in the world. This is true, and that instinct of activity and creativity is one of the pillars that will support his house of life. But why should anyone think that such interests are not in keeping with the interests of God? Christ Himself was a carpenter to begin with. That would be a most unfitting beginning if religion were mainly a matter of thought with nothing to do with things. He teaches that all these material things have a spiritual value. "Cleave the wood and thou shalt find Me, raise the stone and there am I." When you are making anything you are using the powers of God, you are following in the tracks of the Creator. As you conquer your bit of the material world you are extending the work of the Creator at that point. Another type of man is interested more in thought than things. He wants to know what is true. Trained in Science or Classics, he has been taught to ferret down and

down, with strictness and precision, rejecting the false in search of the true. Many people of that type have thought that such pursuits are outside the pale of religion. But they are not! Where is there another thinker equal to Jesus Christ in His persistent rejection of the false for the sake of the true? This is another instinct which Christ comes to fulfil. Again people today are greatly interested in their pleasure, and the lurking suspicion is that closer relation with Christ would destroy our pleasures. This is not true. The thought of Christ in the midst of our pleasures fills them with new joy and meaning. When the spirit of true religion runs into the spirit of a sportsman it does not make him less keen on his own game, but it should make him apply the ideals of his games to the lives of other people. He will begin to wish that team-spirit may break down all the division between classes and nations. He sees that pleasures are so good that they ought to be shared much more widely, and that when they are shared they are doubly pleasurable. When they are shared with those who could not have them but for our initiative, we are entering into the very joy of Christ Himself. If Christ were in all our pleasures, we should hate the idea of getting our amusement by exploiting another man or woman, or in any way hurting them. Would you call that destroying pleasure? Is it not rather ennobling, sanctifying and fulfilling it? Let us therefore try to realize that all life should come to its focus in Christ. Thereby it attains its aim and secures stability. That idea of the keystone is a sound one. As our great instincts and aspirations come together under the Hand of Christ, He binds and consolidates them. They will be but broken columns without Him. The down-drag of things will be too much for them. They will topple down by the gravitation of their own weight. But as he takes the central place, the place of the keystone, His strength becomes our strength and His life runs down into ours as our life rises up into His.—*The Christian World Pulpit.*

CHANGE IN CONFERENCE APPOINTMENTS.

THE Welsh semi-annual conference will be held Sunday, October 21st, instead of October 28th, as previously announced, while the Hull conference will be held October 28th, instead of the 21st.

"A PRAYER in its simplest definition is merely a wish turned heavenward."—PHILLIPS BROOKS.

A BUILDING without a basis can not stand; faith is the foundation, and every good action is as a stone laid.—FELTHAM.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 4, 1923.

EDITORIAL:

TWENTY-THREE YEARS OF UNBROKEN SERVICE.

THE *Millennial Star* has been printed in Manchester and Liverpool since May, 1840. Within those eighty-three years, many men and a number of women have striven in earnestness and energy to make it worthy of its noble purposes. Its editors number as many as do the presidents of the European Mission, and its associate editors approximately the same. The names of each of these may be ascertained by searching the pages of past volumes. Part of their achievements and the spirit they radiated are also, though to a very limited degree, reflected therein.

But there are other faithful workers who may not now be known, whose devotion and sacrifices have contributed to the success of this historical little magazine. Their duties have pertained principally, if not entirely, to the mechanical phase of the publication, and for their services they have received a stipulated compensation. Many, no doubt, have performed this work with no higher incentive than to fulfil their contract in hours and efficiency, and to receive their pay for work done. There are others, however, whose leading motive in all their labor has been, not how little, but how much they could do to make the paper fulfil its mission in true dignity and honor. Hours required to accomplish this were not numbered; compensation for overtime, not sought. Their reward, their joy, lay in achievement, in service rendered their fellow-men through the columns of the paper that became part of themselves. How many such there have been during the past four score years and three we do not know; but whoever they were, they merit a place among the truly great.

"Were I so tall to reach the pole,
Or grasp the ocean in my span;
I must be measured by my soul:
The mind's the standard of the man."

One of these whose unselfish and able services have associated their names in honor with the *Millennial Star* is Mr. James Foggo. It was in May, 1900, when President Platte D. Lyman secured Mr. Foggo's services as overseer of the printing office.

Since the day he entered upon his duties, he has prepared the

pages and done the mechanical work for every issue of the *Star*. During the twenty-three years and more that have intervened, the *Star* has never missed a week, and has never been late in coming off the press.

This statement conveys a greater devotion to duty than at first appears. Those who know the difficulties of securing copy, setting type, reading proof, re-arranging type, unlooked-for delays through sickness, etc., etc., know that it is no insignificant accomplishment, even under ordinary and favorable conditions, to achieve an unbroken record of promptness and efficiency every week for twenty-three and a half years! The record becomes all the more remarkable when we know that it was kept up even under the most adverse circumstances. During the recent World War, Mr. Foggo was drafted into the home service. From July, 1918, until the Armistice, he was assigned to labor in an aircraft factory, where he worked from eight to ten hours for five and a half days each week. Every day after his work was done, he would come to the printing office, set type, and engage in other duties incident to the issuing of the *Star*, until midnight every night, and not infrequently until two o'clock in the morning. The strain upon his nervous system, as well as upon his physical powers, was indeed severe; and scarcity of food at this time only tended to make the impairing of his health more threatening. The necessary competent help could not be obtained because of the great demand for Britain's man-power in the interest of the War.

It was during these critical times, too, when labor was scarce and materials hardest to obtain, that the type was set up for the printing of the 1,200-page *Commentary of the Doctrine and Covenants*. In this big task, however, Mrs. Agnes Macdonald and Elder J. M. Sjodahl carried a great part of the burden, although neither of them at that time claimed to be expert at type-setting. In how many millions of places in the world the Armistice brought relief, the world will never know. We are glad however, to know that it came in time to avoid an inevitable break-down in the health of these true and faithful workers in the *Millennial Star* office!

Mr. Foggo came as a Christmas gift to his parents, 1872. Born of sturdy Scotch parents, he was trained early in life in habits of industry and frugality, traits that have proved a valuable asset to him through life. Temperate, trustworthy, and capable, he is carrying now, as he has for many years past, the entire management of the book department and press of the European mission.

Promptly, regularly, energetically, he attends to the duties of his office, his guiding motive being to-day what it has been throughout his twenty-three years of service, viz., the success of the Cause with which he is identified. In order to achieve this, he does not hesitate to return to his duties after his evening meal,

and continue work until bed-time, and after. With a task before him, his is not the question, "Is it long and tedious?" but "How can I best do it efficiently?"

Faithful, unselfish, and unswerving attention to duty for more than a score of years, and his sterling, upright character have won the appreciation and admiration of all who have known him.

"Who does his task from day to day,
And meets whatever comes his way,
Believing God has willed it so,
Has found true greatness here below.

. . . .

For great and low there's but one test:
'Tis that each one shall do his best.
Who works with all the strength he can,
Shall never die in debt to man."

DAVID O. MCKAY.

CHANGES IN THE LIVERPOOL OFFICE.

WITH this issue, the *Star* loses the able services of its Associate Editor, Elder David L. McKay, who leaves in a few days to take up a course of study in the University of Paris. His conscientious efforts and discriminating judgment, and his willingness and ability to attend to all details associated with this important work have been a source of true satisfaction to all connected with it. In other capacities, also, he has assumed responsibilities for which his recent missionary experiences have amply qualified him.

This appointment came to him following his release as president of the French Swiss conference. The call, therefore, meant a continuation of his missionary labors, and intercepted his homeward journey. Although it meant a change in some of his school plans he most cheerfully accepted, not only because of the privilege to continue a service that is dear to him, but also because of the oportunity to associate once more again with members of his family from whom he had been away for more than two years.

We appreciate the excellency of his labors, as well as the high ideals for which he has striven; and hope that the months spent in the editorial room of the *Star* will prove a blessing to him and an ever cherished memory. May the same success which has characterized his efforts as Associate Editor follow him in his future lines of endeavor.

Elder David W. Goddard has been secretary of the mission since his arrival in Liverpool May 1st, 1922. A recent appointment to labor as a missionary in the Liege conference will deprive the headquarters of the European mission of his trained ability and devoted service. We are indeed loath to see him leave the office for the open field. However, in fairness to Elder Goddard, we

must not permit personal desires to prevent him from accepting the call to another field of activity in which we are sure his influence and labors will result in good to those whom he may meet.

Besides his stenographic duties, Elder Goddard has had direct charge of the emigration department. He has handled both responsibilities in a masterful manner. His attention to details has been marked with accuracy and scrupulous care. His dependability, courtesy, and kind solicitation for the welfare of others have won the commendation and approval of the many persons with whom he has had to deal. He is a willing worker, and feels contented only when he is ahead of his duties.

We believe the new appointment will prove to be agreeable and profitable to him as well as helpful to the French mission! All at Durham House, and his many friends in the British mission, wish him every success!

DAVID O. MCKAY.

DEATH OF ELDER LAFAYETTE HATCH.

A CABLEGRAM received at the Liverpool office from President Hyde of the Netherlands mission has just conveyed to us the sad news of the death of Elder Lafayette Hatch in a hospital at Rotterdam. Elder Hatch left his home in Logan, Utah, the middle part of last June, and passed through Liverpool on the 25th of the month. He was an earnest missionary, well liked by his associates. He was taken ill will diabetes, but his sudden death was entirely unexpected.

The sentiments of the *Star* may be expressed in these words of President McKay's, in a letter to the parents of Elder Hatch.

"I can partly realize what the sad news will mean to you loved ones at home. May God bless you and comfort you through this trying ordeal. Our sincere sympathy and heartfelt prayers are yours. In this dark hour the knowledge that the Gospel gives that your son still lives is the one great and consoling thought—the one ray of light in the gloom and darkness that now surround you.

"This knowledge gives the assurance that parting by death may not be the worst thing in life; indeed, when it comes to one as noble and true as your son, Lafayette, it should be looked upon merely as an honorable release from life's mission field. In honor he has returned home.

"To the true servant of Christ there is no death!

> "'Peace, peace! He is not dead, he doth not sleep—
> He hath awakened from the dream of sleep;
> 'Tis we who, lost in story vision, keep
> With phantoms an unprofitable strife.'"

MINUTES OF THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held Sunday, September 23rd, at No. 1 Patten Street, Burnley. There were present: from the Liverpool office, President David O. McKay, Sister Emma Ray McKay, and Elders David W. Goddard, Russell H. Blood, and William E. Allen; from the Manchester conference, Elder Ralph A. Bailey, and from the Liverpool conference, President John Walsh and all the traveling Elders.

The Sunday-school session of the conference commenced at 10:30 a.m. The congregation sang "High on the Mountain Top"; the invocation was offered by Elder William E. Allen; and the sacramental hymn, "Lord of Hosts," was sung. The sacrament was administered by Elders Ralph A. Bailey and Cyril Bird, assisted by Deacons William Lomas and Thomas Hardy.

A very interesting and instructive program was rendered by the members of the Burnley branch Sunday-school. A duet was sung by Sisters Norah Duckworth and Ethel Espley, and recitations were given by the following: Alban Birch, Agnes Fielden, Emma Hardy, Agnes Holgate, and Anthnell Duckworth.

All present joined in singing, "Now Let Us Rejoice."

Sister Emma Ray McKay, the first speaker, said she enjoyed the program very much. She showed by examples how disgusting deceit is, and how we should avoid it in every form. She urged all to cultivate the principle of honesty in our daily lives.

President McKay opened his remarks by reading in I. Corinthians 11:24-29, Paul's quotation of the words of the Savior to His disciples at the institution of the Sacrament af the Lord's Supper. We gain spiritual and moral strength, said he, by partaking of the Sacrament and keeping our covenants thus made with the Lord, to keep His commandments and to always remember Him so that we might have His guiding influence at all times. To keep the commandments of God is to render service. The foundation of this work is service, continued President McKay, who then illustrated this beautifully by reading a letter of a missionary to his loved ones who had just informed him of his severe losses as a result of recent floods in Utah. The missionary placed his entire trust in the Lord, who he felt would provide means for him to continue his missionary labors as long as he would be needed. The speaker concluded by showing that there never will be peace among the nations of the earth until men become true Christians and learn the spirit of service.

After the congregation's singing, "True to the Faith," the benediction was pronounced by Elder Ralph A. Bailey.

At 12:30 p.m. an officers' and teachers' meeting was held. President McKay gave some very valuable and helpful instructions regarding the Sunday-school work and the carrying out of the aim for 1924.

The afternoon session opened at 2:30 p.m. with the hymn, "The Spirit of God Like a Fire Is Burning," and prayer by Elder John C. Rowell. The congregation then sang, "O My Father."

President John Walsh welcomed all present, and said that the time was indeed one of rejoicing, and he was glad to have the privilege of being there. There is little time to lose in our work, said he, because there is so much for us to accomplish in this life.

President McKay then announced the transfers of Elder Leonard D. Jenson to the London conference, and Elder Edward B. Smith to the Hull conference. The general, mission and conference authorities were unanimously sustained.

Elder Bailey, when called to speak, testified that Joseph Smith was indeed a prophet of God or he could not have accomplished what he did.

Elder Edward Smith said that much joy had been brought into his life through the Gospel, and told how he had accepted it.

Elder Jenson said he was very thankful for the kindnesses shown him by the Saints of the Liverpool conference.

A vocal solo, "I Know My Heavenly Father Knows," was rendered by Brother Richard Tinsley.

Elder Goddard told of the wonderful organization of the Church and showed that it must have been instituted by a power greater than that of man. Through this organization we have opportunity for growth in all lines of activity, he said.

Elder Lyle A. Riggs explained that the Gospel is the source of true happiness.

Elder Cyril Bird expressed his gratitude for the blessings the Gospel had brought him.

Elder John C. Rowell showed that the best way to obtain a testimony of the Gospel is by study and prayer.

Elder Allen said that in building our characters we should have definite aims, founded on truth, so that there will be no need for us to go back and make amends for the things we have neglected.

Following Elder Allen, who was the last speaker of the afternoon session, the congregation sang "We Thank Thee, O God, for a Prophet," and Elder Arthur L. Fuller offered the closing prayer.

The evening service commenced at 5:45 p.m. The first hymn was, "Arise, O Glorious Zion," and the invocation was offered by Brother James Barwick. The congregation then sang, "Great Is the Lord."

Elder Arthur L. Fuller, the first speaker, showed that by adhering to the counsel of the authorities of the Church we shall certainly be blessed.

Brother Richard Tinsley rendered a vocal selection, "How Holy Are Thy Dwellings."

Elder Blood explained what a power for good we can become as members of the Church, by heeding instructions of the servants of God. When we are in the service of our fellow men we are in

the service of our God, he said. With our high standards as Latter-day Saints we can accomplish much, and by keeping ourselves fit the seed of truth will grow, and then we shall develop spiritually and shall be more capable to fulfill our calling.

A solo, entitled, "The Savior of the World," was rendered by Elder Goddard.

President McKay complimented those present on the good order maintained, and on the successful conduct of the services. He opened his discourse by quoting the words of Benjamin Franklin, "The longer I live, the more convincing proof I see that God governs in the affairs of men." He then referred to the conversion of Paul, and showed that his vision was not imaginary, but real, and that millions since Paul's time have accepted his testimony and have been blessed in doing it. Eighteen hundred years later, he continued, a young man with a sincere heart desired to know the truth, and through his faith in God he obtained this knowledge. President McKay then read the account of the vision of Moroni to Joseph Smith that took place one hundred years ago, a vision that was in many ways similar to that of Paul. The speaker testified that this vision will change the world as did the vision of Paul; its influence is now beginning to be felt in the nations of the world. He then related an experience of his father, who, while on a mission in Scotland, went to a cave and pled with God to remove his feeling of utter depression, and who heard a voice, as distinct as that of one man to another, telling him to testify that Joseph Smith was a Prophet of God. President McKay showed that there is in the Church that which will make us happier, spiritually and mentally, and which will raise us to a higher plane. In concluding, he testified that these three manifestations were of God, and that all could find out for themselves whether or not this is the work of God by putting themselves in tune with God.

After the singing, "How Firm a Foundation," and the benediction, offered by Sister Emma Ray McKay, the conference adjourned.

LEONARD D. JENSON, Conference Clerk.

FROM THE MISSION FIELD.

Branch Reorganization.—On August 18th Elder Donald E. Rose was appointed president of the Edinburgh branch, to succeed Elder Osmond O. Jorgensen, who has returned home. Elder Marquis I. Batty was sustained as first counselor.

Concert.—Wednesday evening, the 19th ult., the Derby branch (Nottingham conference) held a concert to raise funds to purchase an individual sacrament set for the branch. The program was

rendered by talented friends and Saints. There were seventy-five persons in attendance.

Baptisms.—Sunday, the 23rd ult., a baptismal service was held in Varteg (Welsh conference), with President Grant Y. Anderson presiding. Three candidates were baptized by Elder Joseph A. Orgill, and were confirmed by Presidents Grant Y. Anderson and Clarence L. Giles, and Elder Lewis F. Hansen.

Special Meeting.—Sunday, the 15th ult., a very successful meeting was held at Plymouth with friends and investigators. President John E. Wahlquist presided, and Elder Rulon H. Sanders conducted the meeting. Timely talks were given by Elders Rulon H. Sanders and Edward W. Southwick, and President John E. Wahlquist. Eighteen investigators were present.

Transfers.—The following missionaries have been transferred:

Elder Leonard D. Jenson, from the Liverpool to the London conference;

Elder Edward Smith, from the Liverpool to the Hull conference;

Elder Clifford Cook, from the Leeds to the Liverpool conference;

Elder Edward L. Burton, from the Hull to the Liverpool conference.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for home Friday, the 28th ult., per s.s. *Montclare*:

Elder Ralph S. Gray, Newcastle, Leeds, and London conferences;

Elder Hiram Sutcliffe, Hull and Sheffield conferences;

Elder S. Ora Williams, Bristol and London conferences;

Elder Grant Y. Anderson, Leeds conference, president Welsh conference.

Arrivals and Appointments.—The following missionaries arrived at Liverpool Saturday, the 29th ult., per s.s. *Montcalm*. For the Swiss and German mission: Glen H. Draper, Pleasant Grove, Utah; and Campbell M. Brown, Francis F. Taylor, and Eugene Y. Crawshaw, all from Salt Lake City, Utah. For the British mission: Kenneth F. Schade, Ogden, Utah; assigned to labor in the Nottingham conference; Parley A. Peterson, Heber, Utah, assigned to the Hull conference; and John Henry Smeath, Hatch, Idaho, assigned to the Birmingham conference.

Meeting of Traveling Elders.—Saturday evening, the 22nd ult., President David O. McKay met in a special meeting with the traveling Elders of the Liverpool conference. President John Walsh conducted. After the song, "Let Us Treat Each Other Kindly," prayer was offered by Elder Edward B. Smith, followed

by the hymn, "Ye Elders of Israel." Helpful suggestions were given by President McKay, who announced the aim for the coming year. The meeting was closed by the singing, "O Say, What Is Truth?" and the prayer by President Walsh.

Social.—Wednesday, the 12th ult., the Liverpool branch (Liverpool conference) held a delightful entertainment for the purpose of replenishing the treasury. Well rendered readings, musical numbers, dances by the children, and two one-act farces were enjoyed by a large number of members and friends, who were present. Candy, which had been contributed by the members, was sold, and refreshments were served.

Farewell Socials.—Thursday, the 20th ult., a delightful farewell social was held in the Latter-day Saints' chapel in Sheffield, in honor of President Clarence L. Giles, who has been honorably released from his labors in the British mission. There were in attendance many Saints, friends and investigators. After a most impressive program rendered by the Beehive girls, Sister Lillian Chapman and others, beautiful and appropriate gifts were presented to President Giles in behalf of the Sheffield branch, the Elders of the conference, and the Beehive girls of the branch.

A farewell social was held Thursday evening, the 20th ult., at 18 Carrington Street, Nottingham, in honor of President Joseph H. Valentine, who has been released to return home, and Elder John W. Crofts, who has been transferred to preside over the Welsh conference. A very pleasing program of original numbers was rendered. There were in attendance Presidents Valentine and Crofts, President Selvoy J. Boyer, and Elders G. Rex Sutton, William M. Oswald, Ernest H. Capel, and Fred D. Mangham.

Thursday, August 23rd, the Mutual Improvement Association of the Glasgow branch held a farewell social in honor of Sisters Margaret Wood, Isabella R. L. Smith, and Elizabeth R. L. Smith, and Brother Donald Gray. A delightful program was rendered before one of the largest social gatherings that has been held in the Glasgow branch for years. Refreshments were served by the Relief society Sisters.

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